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BIBLICAL STUDIES AT THE GERMAN UNIVERSITIES.

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A publication which has reached its fortieth edition with the present issue is the *German University Calendar*. The book is familiar to all American students who are intending to pursue studies in Germany or who are already engaged in such work and wish to know what particular teachers and at what universities, offer instruction on those subjects in which they themselves are interested. To such inquirers, indeed, it is indispensable, for in its pages are found the professors and courses offered by each instructor in all the German and Swiss universities for the coming term.

The present fortieth edition contains this information in relation to the Winter Semester of 1891–1892. The material supplied in it may be interesting if not useful to a wider circle of Biblical students than those mentioned in the preceding paragraph. What German scholars are thinking about and lecturing upon before the students in German universities—students, too, coming from America in constantly increasing numbers—cannot but be a subject of interest and importance to thinking people in our own land. And especially is it worth while for them to know what are the biblical subjects on which the attention and discussion in these same universities are concentrated. The main currents of theological thought meet and circle round these great institutions, if, indeed, many of them do not find their starting points here. The burning questions of to-day and of to-morrow are here being propounded and considered. Such a pamphlet as this Calendar becomes, therefore, from this point of view, something more than a dry and unattractive collection of statistics, names and dates. A study of its contents lays bare the centres of intellectual movement. By it, if we may so speak, one may place his finger on the pulse and count the beats of the heart of German thinking. Of course it would be necessary before adequate and trustworthy generalizations respecting the trend of movement in theology and biblical study could be made, that the lectures and courses offered in the universities for more than one or two semesters should be examined and compared. Such a comparison could not fail to be instructive. But without any such comprehensive plan and apart from all generalization except such as each reader may be disposed to make for himself, we may gather from the present edition of the Calendar the facts concerning the biblical work to be done in German Universities during the winter term of 1891–1892.

Taking the universities one by one as they come in this Calendar, the professors and the work each offers, stand as follows:

1. BERLIN. (a) O. T., *Dillmann*, Old Testament critical apparatus; Introduction to the Canonical and Apocryphal Books; Genesis: *Kleinert*, Nahum, Habakkuk, Zephaniah: *Strack*, Introduction to the Canonical and Apocryphal Books; Isaiah: *Schrader*, Aramaic of Daniel and Ezra *Winckler*, O. T. passages interpreted from the Cuneiform material.

(b) N. T., *Weiss*, The Life of Jesus; Corinthians: *Pfleiderer*, New Testament Theology and Introduction: *Harnack*, N. T. Introduction: *Kaftan*, Epist. of James; *Lommatzsch*, Synoptic Gospels: *N. Müller*, Galatians: *Plath*, Acts: *Von Soden*, Romans.

2. BONN (two faculties, catholic and evangelical). (a) O. T., *Reusch*, Introduction to the Old Testament; Messianic Prophecies: *Kaulen*, Introduction to the Old Testament: *Kamphausen*, Isaiah; Old Test. Introduction: *Meinhold*, Psalms. (b) N. T., *Langen*, Passages from the Gospels; Romans: *Felten*, Life and Teaching of Jesus according to the four Gospels: *Sieffert*, Life of Jesus: *Grafe*, First Corinthians.

3. BRESLAU (two faculties). (a) O. T., *Raebiger*, Old Test. Introduction: *Kittel*, Isaiah; Old Test. Theology: *Scholz*, Genesis; Bibl. Archæology: *Graetz* (died in Sept.), Geography and Topography of the Holy Land. (b) N. T., *Hahn*, New Test. Introduction; Gospel of John: *Schmidt*, Life of Jesus: *Kühl*, New Test. Theology: *Friedlieb*, Life of Jesus; Synoptic Gospels: *C. J. Müller*, Gospel and Epistles of John.

4. ERLANGEN. (a) O. T., *Köhler*, Isaiah; Genesis. (b) N. T., *Seeberg*, First Corinthians.

5. FREIBURG (Catholic). (a) O. T., *König*, Old Test. Introduction; Bibl. Archæology. (b) N. T., *Hoberg*, Hebrews.

6. GIESSEN. (a) O. T., *Stade*, Isaiah; Old Test. Introduction. (b) N. T. *O. Holtzmann*, Gospel of John: *Baldensperger*, New Test. Theology; Acts; Apocalypse.

7. GOETTINGEN. (a) O. T,, *H. Schultz*, Old Test. Theology: *Smend*, Old Test. Introduction; Isaiah; Jeremiah. (b) *Wiesinger*, Selected Epistles of Paul: *Häring*, Hebrews: *Bonwetsch*, Life of Jesus: *Lünemann*, Gospel of John: *J. Weiss*, New Test. Teaching: *Wrede*, Catholic Epistles; Parables of Jesus.

8. GREIFSWALD. (a) O. T., *Baethgen*, Psalms; Old Test. Theology: *Giesebrecht*, Isaiah: *Kessler*, Hebrew Antiquities. (b) N. T., *Cremer*, the Holy Scriptures; Life of Jesus: *Schlatter*, Corinthians; New Test. Theology: *Dalmer*, Hebrews: *Schäder*, Galatians.

9. HALLE. (a) O. T., *Kautzsch*, History of the O. T. Text; Psalms; Old Test. Introduction: *Loofs*, Apocryphal Books of the O. T.: *Rothstein*, Lamentations and Song of Sol.; Isaiah (1–39); Old Test. Theology: *Gunkel*, Ethics and Doctrine of the O. T. Prophets: *Aug. Müller*, Proverbs. (b) N. T., *Köstlin*, First Epist. of John; Gospel of John: *Beyschlag*, Sermon on the Mount; Synoptic Gospels; First Corinthians: *E. Haupt*, History of the N. T. Canon; New Test. Theology; Romans; Sec. Corinthians: *Kähler*, First Peter; Hebrews.

10. HEIDELBERG. (a) O. T., *Merx*, Psalms; Old Test. Theology: *Kneucker*, Isaiah. (b) N. T., *Holsten*, Mark, and the Synoptic Gospels: *Wendt*, Hebrews: *Lemme*, Corinthians.

11. JENA. (a) O. T., *Siegfried*, Introduction to Canonical and Apocr. Books; Isaiah. (b) N. T., *Lipsius*, Galatians and Romans: *Nippold*, Life of Jesus: *Hilgenfeld*, Death and Resurrection of Jesus according to the Synoptic Gospels; Writings of John: *Schmiedel*, Epistles of James, Peter, and Jude: *Baumgarten*, Parables of Jesus.

12. KIEL. (a) O. T., *Klostermann*, Old Test. Theology; Isaiah (1–39); O. T. Quotation in the N. T.: *Bredenkamp*, Genesis: *Hoffmann*, Selected

Psalms; Books of Kings. (b) N. T., *Schürer*, New Test. Theology; Corinthians.

13. KOENIGSBERG. (a) O. T., *Sommer*, Hebrew Antiquities; Genesis; Psalms: *Cornill*, Daniel; Isaiah; Old Test. Theology: *Löhr*, the so-called priestly legislation of Exodus, Leviticus, and Numbers; Old Test. Introduction: *Jahn*, the Songs in the Hist. Books of the O. T. (b) N. T., *Grau*, Romans; New Test. Theology: *Link*, History of the Text and Translation of the N. T.; Gospel of John; Galatians.

14. LEIPZIG. (a) O. T., *Buhl*, Old Test. Introduction; Minor Prophets: *Guthe*, Isaiah (1–39), Old Test. Theology: *Socin*, Aramaic of the O. T,: *Delitzsch*, Cuneiform Monuments and the Old Testament. (b) N. T., *Luthardt*, Romans: *Fricke*, Galatians, Philippians. Philemon; *Hoffmann*, Epistles of John: *Zahn*, New Test. Theology; Gospel of John: *Gregory*, New Test. Introduction; New Test. Text: *Schnedermann*, Corinthians.

15. MARBURG. (a) O. T., *Baudissin*. Old Test. Theology; Selected Psalms: *Wellhausen*, the Peoples, Languages and Literatures of the Semitic Orient. (b) N. T., *Heinrici*, Romans: *Jülicher*, New Test. Introduction; Philippians.

16. STRASSBURG. (a) O. T., *Nowack*, Genesis: *Budde*, Old Test. Introduction general and special, (b) N. T., *H. Holtzmann*, Catholic Epistles; Apocalypse: *Spitta*, Gospel of John.

17. TUEBINGEN (two faculties). (a) O. T., *Grill*, Minor Prophets; Old Test. Theology: *Vetter*, Old Test. Introduction; Selections from Isaiah: *Nestle*, Books of Samuel. (b) N, T., *Buder*, New Test. Theology: First Corinthians: *Kübel*, Romans: *Belser*, Gospel of John; Epistles of Peter.

18, WUERZBURG (Catholic). (a) O. T., *Scholz*, Ezekiel. (b) N. T., *Grimm*, Matthew; New Test. Introduction.

19. BASEL. (a) O. T., *Orelli*, Old Test. Introduction; Exodus; Minor Prophets: *Duhm*, History of the Jewish State from Ezra to 70 A. D.; Old Test. Theology; Books of Kings; Song of Solomon and Ecclesiastes; Minor Prophets: *Marti*, Isaiah (40–66). (b) N. T,, *Overbeck*, New Test. Introduction; Galatians: *Schmidt*, Matthew: *Bolligér*, Romans and James: *Riggenbach*, New Test. Introduction,

20. BERNE (two faculties). (a) O. T., *Oettle*, Job; Chronicles; Old Test. Theology: *Herzog*, Old Test. Introduction. (b) N. T., *Steck*, Introduction to the New Test.; Parables of Jesus; Hebrews: *Barth*, Mark; James and Jude: *Herzog*, the Passion History in the Gospels.

21. GENEVA. (a) O. T., *Montel*, Deutero-Isaiah; History of Israel. (b) N. T., *Martin*, Gospel of John; Paul's Epistles: *Porret*, Life of Jesus.

22. LAUSANNE. (a) O. T., *Vuilleumier*, Isaiah (40–66); Old Test. Theology; Book of Judges. (b) N. T., *Combe*, First Corinthians; Gospel of John; History of the New Test. Times.

23. NEUCHATEL. (a) O. T., *Ladame*, History of Israel; Bibl. Archæology: *Perrochet*, Old Test. Exegesis and Criticism; Samuel; Pentateuch. (b) N. T., *Morel*, Passion History in the Gospels; Acts and Early Epistles of Paul; History of Paul's Life and Work: *DuBois*, New Test. Theology.

24. ZURICH. (a) O. T., *Ryssel*, Old Test. Introduction; Genesis; Pentateuch Criticism: *Furrer*, History of Israel. (b) N. T., *Volkmar*, Introduction to the Old and New Test. Apocrypha; Corinthians: *Kesselring*, Synop-

tic Gospels: *Schulthess-Rechberg*, Doctrine of Paul: *Heidenheim*, History of Jewish Interpretation and its application to the N. T.

25. DORPAT. (a) O. T., *Volck*, Psalms; Isaiah (40–66); Old Test. Introduction. (b) N. T., *Mülhan*, New Test. Introduction; Life of Jesus.

26. ROSTOCK. (a) O. T., *E. König*, Job; Genesis; Biblical Geography, Zoölogy, and Botany: *Philippi*, Aramaic Sections of the Old Test.: *Schulze*, Old Test. Theology. (b) N. T., *Nösgen*, James, Peter, John; Eschatological Passages of the N. T., especially Revelation.

These statistics suggest the question as to the relative interest in the Old and New Testaments in the German Universities. Unfortunately they do not furnish materials for a wholly satisfactory answer to the question. One fact, however, is clear. The interest in New Testament questions is strong and constant. A rough estimate of the hours per week devoted to the two Testaments gives 450 for the New and 385 for the Old Testament. One cannot help observing also how the emphasis seems to have passed away from the Pentateuch Criticism in the latter field and makes itself felt on the Gospel of John in the former. To John's writings about 68 hours per week are given, while New Testament Introduction has 50, Theology 40, Corinthians 49, Life of Jesus 40, Romans 43.

The Calendar contains also subjects for prize essays offered for competition during the present winter. It may not be without interest to give some of them here. (1) Berlin; The Influence of the Old Testament Laws concerning Purity upon the Regulations of Penance of the western church in the middle ages. (2) Giessen; What Influence did the Eschatological Views of the Apostle Paul have upon his Ethical system? (3) Greifswald; The connection of the Pauline Doctrine of Justification with the Old Testament. (4) Geneva; Exegetical Study of Luke 11 : 51–18 : 34. (5) Zürich; The Synonymes for Sin, Guilt, Punishment, in Biblical Hebrew. (6) Tübingen; The Investigation of the Idea of the Covenant between Jehovah and Israel with relation to its age and its significance for Old Testament Theology in view of the recent historical and literary Criticism of the Old Testament Writings.

These notes may conclude with citations from the tables of statistics as to instructors and students for the Semester or Term preceding. The number of Theological students enrolled at some of the principal Universities was as follows: Berlin, 607; Bonn, (Prot.) 125, (Cath.) 180; Breslau, (Prot.) 169, (Cath.) 204; Erlangen, 312; Göttingen, 210; Greifswald, 281; Halle, 650; Leipzig, 548; Tübingen (Prot.) 417, (Cath.) 168; Dorpat, 271.